1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

619 There seems to have been little or no feeling of unity between
101 these main divisions and I could not learn that they ever assisted each other in war. During the Imerina campaigns against the Ikongo, the Menabe, who had already submitted, remained quiet. Moreover, there were and still are certain cultural differences between the two. The Ikongo were better organized politically, with kings and a caste system like that of the southeast coast tribes. In their material culture they resembled the southeast coast in some respects and the Bara in others. The Menabe had no kings or castes until recent times. The division included one gens of pure plateau culture while the rest resembled the Betsimisaraka in many particulars.

DIVISIONS OF THE IKONGO

(From manuscript of Sadaro Antoine)

114 [That part of the manuscript dealing with the royal gentes and castes has been given in the chapter on Social Organization. Although the account contains much extraneous matter, it has seemed best to quote it in full because of the picture it gives of the constant state of flux in the population and the diverse origin of the various groups.]

619 The Government of Ankarimbelo is divided into two Govern-
618 ments Madinka: 1. Ankarimbelo, with the tribes [localized gentes] Manambondro, Vohitrosy, Vohimana-Sahafina and Marohala. 2. Ambatofisaka, with the tribes Zazanava and Tanalandravy. The whole group is known as Tanala or forest dwellers. All these tribes were independent, with their own chiefs, and were almost constantly at war with each other. Each tribe stayed in its own territory and knew nothing beyond it. [Here follows an account of the various castes and of the origin of the Zafirambo, the royal stock, which has been quoted in the chapter on Social Organization.]

MANAMBONDRO TRIBE.—Before the arrival of the Zafirambo in the Manambondro region it was inhabited by various gentes of different origin: the Sahavana, Antandroka, Ante-Varandrano and Ante-Maronony.

173 The Sahavana had been established in the region for about three
618 hundred years when the Zafirambo arrived. According to traditions they were the aborigines of the region. From the time of Rakonjavo, their ancestor, until that of Rafolo, in the fourth generation after him, they stayed on Mount Sahavana, from which they took their name. Rafolo's son, Ravanambe, married Volavano and had two

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

281 415 tail are tied together. The tension draws the strip of bamboo against the belt, closing the opening (Fig. 5, d). Similar belts are used by the southeast coast tribes but are rare or lacking elsewhere in Madagascar.

POTTERY

323 173 According to the legends and traditions of the Tanala Menabe, the Zafimaniry were the only gens of that division to manufacture or use pottery in ancient times. Later, several other gentes learned the art from them and from the Betsileo, but they never became good potters and abandoned clay vessels as soon as iron pots became common. It is remembered that the pottery was limited to crude cooking pots except among the Zafimaniry, who had bowls and water jars as well, but the methods of manufacture and even the shapes have been forgotten.

[114] According to the manuscript of Sadaro Antoine the Tanala Ikongo manufactured cooking pots as recently as twenty years ago. The ware is said to have been hard and well fired. It was given a black, glossy finish by rubbing it with graphite.

A number of Madagascar tribes, including all those on the east coast, make no pottery. Other tribes, who now use it, say that they have only begun to do so within the last five or six generations. It seems probable that it was introduced into Madagascar in relatively [177] late times. The local center for its diffusion seems to be among the Imerina and Betsileo, in the plateau, with a possible second center among the northern Sakalava, on the west coast.

METHODS OF COOKING

252 In describing the methods of Tanala cooking it is necessary to distinguish between the ancient methods, in vogue before the introduction of pottery and later of iron pots and toasting forks, and those now in use. At present the former survive only as a part of ceremonial, or as makeshifts used in the absence of proper utensils.

Traditionally, the earliest method of preparing rice was to crack the grains and toast them over a fire. This survives as a feature of the harvest sacrifice (see Agriculture), but is otherwise obsolete. Later, rice and other vegetable foods were boiled in large joints of green bamboo. The joint was propped up in an open fire and the food would be cooked before it burned through.

Meat was laid on a bed of coals or cooked in a sort of earth-oven called *antongatra*. A hole was dug and lined with large leaves. The